

\$2

JANUARY 1, 2022 | VOLUME 13 | ISSUE 1

YOUR DONATION BENEFITS THE VENDORS.
PLEASE BUY ONLY FROM BADGED VENDORS.

Most homeless people have stronger immune systems than housed people. **Page 4**



MEET YOUR
VENDOR:
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IVEJAZ,**
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GROUND COVER

NEWS AND SOLUTIONS FROM THE GROUND UP | WASHTENAW COUNTY, MICH.



WHAT
is a
STREET paper?

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THIS PAPER WAS BOUGHT FROM

venmo



@groundcovernews, include vendor name and vendor #

from the **DIRECTOR's DESK**



New year. New look. Two new issues each month. You're holding the first biweekly edition of Groundcover News. This change at Groundcover was made to better serve our mission of being an opportunity and a voice. By producing two issues per month, we will increase newspaper sales on the street, resulting in even more viable job opportunities and outcomes where individual vendors are able to meet

more of their own basic needs. Increases in vendor sales create more positive opportunities for the greater community to interact with those who are vulnerable and insufficiently housed. Going biweekly has been proven by other street papers around the United States to increase income for vendors, retention of vendors, capacity of street paper organizations, and community interest in the mission. All of these positive outcomes will render selling Groundcover a more legitimate and profitable job. There are benefits for readers, too. With a new issue every two weeks, articles will be more timely than ever. With the additional space, we will be publishing content from street papers around the country, both on national topics of relevance and stories of lived

experience. Check out pages six and seven for an International Network of Street Papers article, the wire service for street papers referred to as INSP, featuring two Groundcover vendors, Hosea' Hill and James Tennant. Purchasing a copy of Groundcover News has always been an invitation to engage in community conversation — whether it be building relationships with your local vendors, reading the paper, learning about the community or sharing good news with a neighbor. Although I am excited about this change across the board, I'm most excited that we are doubling the amount of folks able to contribute to the content that is the foundation of this conversation. Consider this your invitation to join the street paper movement.

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GROUNDCOVER NEWS

CREATING **OPPORTUNITY** AND A **VOICE** FOR LOW-INCOME PEOPLE WHILE TAKING ACTION TO END HOMELESSNESS AND POVERTY.

Groundcover News, a 501(c)(3) organization, was founded in April 2010 as a means to empower low-income persons to make the transitions from homeless to housed, and from jobless to employed. Vendors purchase each copy of Groundcover News at our office for 50 cents. This money goes towards production costs. Vendors work selling the paper on the street for \$2, keeping all income and tips from each sale. Street papers like Groundcover News exist in cities all over the United States, as well as in more than 40 other countries, in an effort to raise awareness of the plight of homeless people and combat the increase in poverty. We are proudly a member of the International Network of Street Papers.

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www.groundcovernews.org

GROUNDCOVER NEWS ADVERTISING RATES				PACKAGE PRICING
Size	Black/White	Color	Dimensions (W x H in inches)	
1/8	\$110.00	\$150.00	5 X 3 or 2.5 X 6.5	Three Months/Six Issues: 15% off
1/6	\$145.00	\$200.00	5 X 4	Six Months/Twelve Issues: 25% off
1/4	\$200.00	\$265.00	5 X 6.25	Full Year/Twenty-four Issues: 35% off
1/2	\$375.00	\$500.00	5 X 13 or 10.25 X 6.5	Only run for two weeks/one issue: 40% off
full page	\$650.00	\$900.00	10.25 X 13	Additional 20% discount for money saving coupons

MEET YOUR VENDOR



- Pjeter Ivejaz, vendor No. 522**
- In one sentence, who are you?**
I am a hard working man.
- Where do you usually sell Groundcover News?** Liberty Plaza.
- What is your favorite spot in Ann Arbor?** 7/11 on State St.
- What motivates you to work hard selling Groundcover News?**
I like the people around me.
- What's the best way to start the day?** Wake up in the morning.
- If you had a warning label what would it say?** I don't like spending money.
- What's the best thing about selling Groundcover News?**
It makes me money!
- What are your hobbies?**
Watching sports.
- What is something about you that someone on the street wouldn't know?** I am a friendly person and I'm very easy going.

Groundcover Vendor Code

While Groundcover is a non-profit, and paper vendors are self-employed contractors, we still have expectations of how vendors should conduct themselves while selling and representing the paper.

The following is our **Vendor Code of Conduct**, which every vendor reads and signs before receiving a badge and papers. We request that if you discover a vendor violating any tenets of the Code, please contact us and provide as many details as possible. Our paper and our vendors should be positively impacting our County.

- Groundcover will be distributed

for a voluntary donation. I agree not to ask for more than the cover price or solicit donations by any other means.

- When selling Groundcover, I will always have the current biweekly issue of Groundcover available for customer purchase.
- I agree not to sell additional goods or products when selling the paper or to panhandle, including panhandling with only one paper or selling past monthly issues.
- I will wear and display my badge when selling papers and refrain from wearing it or other Groundcover gear when engaged in other activities.
- I will only purchase the paper from Groundcover Staff and will not sell to or buy papers from other Groundcover

vendors, especially vendors who have been suspended or terminated.

- I agree to treat all customers, staff, and other vendors respectfully. I will not "hard sell," threaten, harass or pressure customers, staff, or other vendors verbally or physically.
- I will not sell Groundcover under the influence of drugs or alcohol.
- I understand that I am not a legal employee of Groundcover but a contracted worker responsible for my own well-being and income.
- I understand that my badge is property of Groundcover and will not deface it. I will present my badge when purchasing the papers.
- I agree to stay off private property when selling Groundcover.

- I understand to refrain from selling on public buses, federal property or stores unless there is permission from the owner.
- I agree to stay at least one block away from another vendor in downtown areas. I will also abide by the Vendor corner policy.
- I understand that Groundcover strives to be a paper that covers topics of homelessness and poverty while providing sources of income for the homeless. I will try to help in this effort and spread the word.

If you would like to report a violation of the Vendor Code please email contact@groundcovernews.com or fill out the contact form on our website.

Reflecting on the past six years

A new year is upon us. This year marks six years of consecutive article contributions by me. There have been many accomplishments during that time. I was homeless six years ago living in the Robert J. Delonis Center. After working three jobs and buying my first pedicab, I started Boober Tours. The first summer we got up to seven cabs the next year we got to twenty cabs. Now we are currently running 11 cabs with motors and full light systems and 5 tour advertising trailers. We released an app called Go Boober on iOS all while creating second chance jobs for people on the margins. We also created three programs to keep people sober and free: the goal setting program, 100 reasons and Royal Road — which is



currently in the works to be rebranded to the Royal House. The original 100 reasons was created in jail. I kept replaying in my head a saying from my aunt: "You can't build a house on top of a faulty foundation, your build will surely crumble." Through reading the same books over and over again in jail — "Awaken the Giant Within," "A

New Earth: Awakening to Your Life's Purpose" and "Change Your Brain, Change Your Life" — I realized our subconscious brain is our foundation. The Royal House is the house that we will build on top of our strong foundation. The house will be similar to the Tile business plan that I use for Boober Tours and Go Boober. It is now in our sights to buy our first property which will be another location to work out of and a place to start an affordable tiny home community that uses the three programs to create valuable members for the community. Thank you Ann Arbor for allowing us to be here to grow and expand and be a vibrant business that helps the community.

January hoops outcomes indicator of season record



This month the Michigan Wolverines men's basketball fans get a predictable outlook on this season. They will have the ability to foresee if their Wolverines will sustain high expectations set by last season's Big Ten championship team. The Wolverines have a total of eight games this month (four home, four away), likely the most balanced stretch of this season. The Michigan State Spartans consider the Wolverines to be

their primary, most hated rivals, thanks to John Beilein (previous Wolverines head coach) and current head coach Juwan Howard. The two schools match up twice this month, on Jan. 8 at 2:30 p.m. and on Jan. 29 at 12:30 p.m. That adds a critical element for Wolverines this month, too. Hopefully the Wolverines win those rival match-ups since that'll give this season momentum and added excitement for the remaining match-ups. Go Win! Go Blue!

Most homeless people have stronger immune systems than housed people

ERIC PROTEIN MOSELEY
Groundcover contributor

Back in the late 1970s-early '80s, there was a commercial that came on television with an actor dressed as a physician. His opening line was "I'm not a doctor, but I play one on TV." I am neither.

But after experiencing homelessness for roughly 20 years of my life, one thing I've learned medically (especially on skid row) is how the immune system works. If you can get your system to operate around being exposed to microbes or chemicals released by microbes, then your body stands a better chance of becoming immune to them. But the less exposure you have to a particular element, the more likely you will have an allergic reaction to it when it's present.

Let's say that you have a strong dislike for all tobacco products and you walk into a smoke-filled room. You will be immediately impacted by the smell. But the longer you stay inside of the room, the less effect that it will have on you. The reason is that your immune system has had time to build up a

protection wall and become temporarily immune to the smoke. But the moment you leave the room and take in a breath of fresh air, your system slowly becomes non-immune to the smoke. Let's say minutes later that you enter back into the smoke-filled room. You will then again feel the discomfort from the smoke, but not as much as you did the very first time. And the longer you stay inside the room, again the more you will become immune to the smoke. I believe that applies to viruses such as the common cold, the flu, and COVID-19 as well.

Again — I don't have a medical degree from Harvard University, but I do consider myself as a self-proclaimed graduate from (SRU) Skid Row University. That degree allowed me to become familiar with at least five 60-to-85-year-old homeless men who, I would say, have the best immune systems out of all the people I know. And I know many people from coast to coast. But these particular gentlemen smoke crack-cocaine, inject heroin and drink heavily. They also smoke cigarettes and have unprotected sex, regularly, and have been doing so for

several years. To top it off, according to them, they haven't been seen by a physician in over 20-30 years. These fellows walk, talk and get around just as good or better than many individuals in their age bracket. That's all because their system has become immune to their daily lifestyle. But please, do not try this at home.

According to Johns Hopkins Medicine, there are two main parts of the immune system:

1. The innate immune system, which you are born with
2. The adaptive immune system, which you develop when your body is exposed to microbes or chemicals released by microbes

These two immune systems work together.

I am a social impact documentary filmmaker/homeless advocate. I have produced several documentaries about homelessness. But after producing a documentary called *The Homeless CoronaVirus Outreach*, I became recognized as an unsung hero for educating homeless people about COVID-19. That documentary led to a spin-off called *In correspondence with Eric Pro-*

tein Moseley.

I compare COVID-19 to seven days of death, while still being alive

During the end of producing my last episode, I, too, contracted the coronavirus. Being that I deal with all walks of life, I cannot assure you that it came from any particular group of people. By the grace of God, I survived. My perspective is that the exposure my immune system previously had while being homeless along with the exposure I received while educating homeless individuals about COVID-19, gave me partial immunity to a deadly disease that has claimed the lives of more than 4.55 million people worldwide.

In 2020, The Delonis Center, a homeless shelter in Ann Arbor, went for at least seven months without a single person contracting COVID-19. To my understanding, the shelter did a remarkable job of protecting clients and staff, but the immune systems of the unhoused played a significant role as well.

My opinion is that, in most cases, what doesn't kill you, makes you stronger.

Dr. King's vision for America: racial justice, democracy

"The American dream is as yet unfulfilled ... We must learn to live as brothers or die as fools."

— Dr. Martin Luther King, Nov. 5, 1962 at Hill Auditorium on U-M Campus.



WILL SHAKESPEARE
Groundcover vendor No. 258

Dr. King was invited to the University of Michigan campus by the Office for Religious Affairs to speak at the 1962 Hill Auditorium event on the topic, "What the Negroes want."

Sadly the promoters of the event described King as "an articulate and controversial speaker active in the push for integration in the South."

Dr. King saw the irony of the non-diverse religious leaders who invited him portraying him as a regional civil rights activist and not acknowledging the visible lack of diversity on the U-M campus. He was invited back several times and chose not to visit again.

On January 17 the keynote lecture of the 2022 U-M MLK Symposium will once again take place at Hill Auditorium. The theme is "This is America." Stated Dr. Sellers, the outgoing U-M Chief Diversity Officer and Vice Provost for Equity and Inclusion, "This is America allows all disciplines to examine

their commitment to social justice through practices, delivery, access, public policy, culture, research and doctrines. I am proud and look forward to the way our campus community has come together to increase meaningful platforms for discussions that will engage faculty, staff and students."

Other Symposium events start as early as January 8. The schedule is at oami.umich.edu/um-mlk-symposium/events/

Dr. King's America: struggles and challenges

Dr. King's birth, life and death

spanned numerous noteworthy historic moments of the 20th century. He was born January 15, 1929, in highly-segregated Atlanta, Georgia. Within that decade, a white mob burned down "The Black Wall Street" of Tulsa, killing more than 300 Black residents. And the highly successful Harlem Renaissance started in 1920 and ended in 1940. The Great Depression began in August 1929 — the year of King's birth. He was a child of the Depression and the New Deal national recovery programs of the 1930s (such as the Social Security Act).

The modern civil rights movement began in 1955, per scholars such as Aldon Morris of Northwestern University. Dr. King was completing his dissertation on systematic theology, philosophy and ethics at Boston University when the Supreme Court, led by Chief Justice Earl Warren in 1954, decided in *Linda Brown v. the Board of Education of Topeka, Kansas*, that the "separate but equal" status of the races was no longer the law of the land, rejecting the *Plessy v. Ferguson* (1896) ruling that instated it. The *Brown* decision was monumental. After 58 years of legal segregation, the U.S. Supreme Court said,

"We were wrong in the *Plessy* case of 1896."

Dr. King was a pastor of a Montgomery, Alabama church 1954-1961. He worked with activist Rosa Parks, The Montgomery Improvement Association and residents on a successful bus boycott, starting in December 1955, to end discrimination and humiliations suffered by Blacks. The U.S. Supreme Court ruled that segregation in public buses violated the equal protection clause of the Constitution.

In his 1958 book, "A Stride to Freedom," Dr. King told the bus boycott story. His second book (1963), was "The Strength to Love," a collection of sermons on the topics of racial segregation, racial inequality, racial injustice, non-violent direct action, and the Christian universality of love. Dr. King invoked the Greek word "Agape" which implied "going the extra mile to ensure the well-being of others" — strangers, neighbors, friends, co-workers — and having the strength to truly love all God's children. This strength to love and faith in God formed the basis of the

see MLK page 9 ➡

On the Commons ... a personal invitation

ALAN HABER
Commons organizer

In November, Groundcover published a splendid opening article about the Ann Arbor Community Commons by Camilla Lizundia. She described her introduction to the Commons, the Council of the Commons (a City-Council-appointed group to advise what should be done) and invited people to view the monthly Council of the Commons meetings and to participate with public comments. For more information contact Heather Seyfarth at HSeifarth@A2gov.org.

The story of the commons began long ago in our area. The traditional culture of the commons was destroyed in the agony of the United States military forced-march removal of the indigenous Potawatomi tribes in the 1820s. Even before, there was struggle against the English enclosures in Magna Carta time.

After Ann Arbor began to grow, the old courthouse and town square provided a central public space for people. When this was destroyed in the 1950s, the question arose: where shall be a new center and heart of the City? This came into focus in 2009, in the public question of what is to be on top of the newly planned underground parking structure: a park or a building?

That this came to be framed as a struggle for the "Commons" was stimulated by the 2008 publication of local historian Peter Linebaugh's book, "The Magna Carta Manifesto, Liberties and Commons For All." The book, and much other scholarship on the commons, demonstrated that many struggles for justice were also struggles against the enclosures and privatization of the "commonwealth" by powers from above, as the people's efforts from below endeavored to reclaim the commons and the traditional ways of sharing commonly pooled resources.

Commons advocates won an election in 2018, amending the City Charter to require the public lands on the block bounded by Fifth Avenue, William, Division and Liberty Streets be developed as an urban central park and civic center commons to be known as the "Center of the City."

While governmental inertia and slow pace are almost to be expected,

the commons has been developing all the same. Earth Day and Peace Week Programs have continued — they have been annual since 2014. The recent October and November programs of "Fun, Art, and Nutrition" and "Growing Community" have activated the space with great music and some special high points. Proper land acknowledgments, market stands, engaging talks on sustainability, climate and the commons, tasty food and beverages have made a very friendly scene with all-welcome sociability.

The Council of the Commons is consulting with other cities and beginning local outreach. And new buildings all around, planned and in construction, make the need for Center of the City green and public space all the more obvious

A volunteer community garden has been a main activity, in part because it didn't require ending the surface parking. From spring plantings, glorious summer blossoms, and recent fall harvesting of the seeds and planning for next year, the Green Team has produced the most fun and happy work. All green thumbs and permaculturists eager for education and art are invited to assist in making the commons beautiful. The Green Team also is a model for inviting working groups of people with other common interests to begin the planning and doing activities they care about.

Definition-wise, the commons is the self-management of commonly pooled resources, by the users, for mutual benefit, with shared responsibility and mutual respect. It is different from being run by the government as a service or by some private corporation for money. The commons does not exist without commoners.

Relying on people's initiative from the bottom up and all around, the personal question becomes: is there something relating to the commons that engages your interests and talents or needs? You, Groundcover reader and community member, are invited. Solidarity and mutual aid are the ideals, ever higher than a high rise.

Working groups are needed in all the areas of commons development (see right).

The working group names may change but the functions and needs are inherent in the commons

Ways to get involved in Commons development

- Gardens and the Green Team
- Children, child care and making play spaces
- Public programs and music
- Fountains and water management
- Food and cafe
- Renewable energy, solar, geothermal, wind, magnetic
- Public art, signs and entrance designs
- Affordable housing
- Land trusts as a form of public ownership
- Democracy and governance modeling living systems
- Common Good currency and a public bank
- Social services and New Work/New Culture
- Composting toilets and sanitation
- Overall design, architecture and engineering
- Liberty Plaza development
- Civic Center building design and functions
- Kempf House Museum uses
- Education about the commons
- Fundraising
- Sustainability support with A2Zero
- Coordinating with city agencies and block neighbors
- Working with the Community Commons Initiating Committee

endeavor.

The invitation to your interest and energy is open, intended to be inclusive, diverse and equitable, as best we can.

If any of these "calls to work" touch your interests, heart or dreams, please respond.

Add your own self to the commonly pooled resources, and whatever else you can. No rush, all are welcome, including your ideas and suggestions.

Please look at the commons website: www.annarborcommunity-commons.org.

Contact: Alan Haber, megiddo@umich.edu

What's Happening at the Ann Arbor District Library

Open 10am–8pm Daily

Browse our shelves full of books, movies, CDs, art prints, musical instruments, board games, and more seven days a week. Study and meeting rooms are open at all five locations. Learn more at AADL.org!

We Can Help Print Stuff!

We can help you print forms, essential documents, applications, homework, or whatever you need! We can help! Print up to 30 pages per person per week at no charge. You can even send them ahead of time and have your items ready to pick up at the library of your choice the next weekday. Learn more at AADL.org/printing!

Most Requested 2021

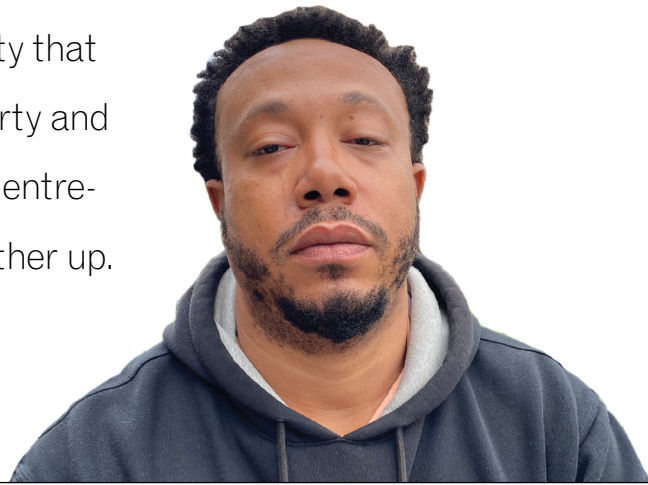
What were the most requested books, movies, CDs, tools, and more at AADL in 2021? See the things our patrons wanted most at AADL.org/mostrequested2021.

Washtenaw Library for the Blind and Print Disabled at AADL

Material for the Blind and Print Disabled

Do you know someone who is unable to read standard type print, is unable to hold a book in their hands, or has dyslexia? They may be eligible for services from the Washtenaw Library for the Blind and Print Disabled. Learn more at AADL.org/WLBPD.

Street papers are a way for the Ann Arbor community to be involved with the homeless community. It's a way to inform everyone on what's happening to and in a community that is often overlooked. I believe it allows vendors to help themselves out of severe poverty and offers us a way to better our situation. We are able to be self-sufficient, and flex our entrepreneurial muscles. As independent contractors we rely on ourselves to pull each other up. The community of readers and supporters who help us are our biggest allies.



JAY GORDON, #533

“What is a street paper?” – in the words of those who sell them

INTERNATIONAL NETWORK OF STREET PAPERS

Those familiar with street papers — people who buy them, people who read them, people who make them, people who support them — know what a street paper is: an enterprising solution to poverty, a sustainable income provider to those unable to find a job, an empowerment tool for those who are vulnerable or marginalised, on the fringes of society.

But it is the people who sell these magazines and newspapers — on the streets, outside shops, in train stations, at busy intersections — who know what a street paper truly means, what it represents.

The International Network of Street Papers asked these people — variously called sellers, salespeople, vendors, ‘Spokespersons for Culture’, camelots, Verkäufer*innen — what a street paper is to them, personally. Responses were varied and came from a vast geographical span, highlighting the diversity of people and ways of thinking amongst this network.

Clóvis Francisco, 55, sells *Aurora da Rua* in Salvador, Brazil.

“To me, a street paper is sobriety and security. It allows me to live a dignified life, far from my addiction to alcohol. Selling *Aurora da Rua* was the best choice I could have made. Even in the pandemic, I managed to keep my income, as my point of sale allows me to access people in a safe and peaceful way. Everyone wants to know my life story.”

Brian Augustine sells *The Denver VOICE* in Denver, Colorado, USA.

“A street paper allows you to become part of regular society. When you become homeless, you quickly understand that you’re separated. You realize there are two different worlds. Through the VOICE, I’ve gained more friends than I’ve ever had in my life.”

Rudolf Druschke, 65, sells *fiftyfifty* in

Düsseldorf, Germany

“To me, fiftyfifty means not giving up. It means the courage to start your life over and level the playing field. I wandered the streets for a long time before I came across fiftyfifty in 1995. I was an alcoholic and it caused me to lose my job, my livelihood, my marriage, my colleagues, my friends and even contact with my children. The street paper gave me the courage to get help and I have now been sober for 22 years.”

Hosea’ Hill sells *Groundcover News* in Ann Arbor, Michigan, USA.

“Street papers have a sort of superpower. They give all people a direct contact to the homeless in their communities and a platform and voice to discuss homelessness and social issues. They make people care about those who are homeless and conjure a deep appreciation for street papers because of that.”

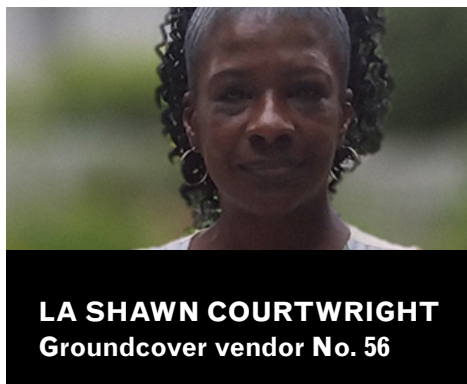


HOSEA' HILL
Groundcover vendor No. 532

La Shawn Courtwright sells *Groundcover* in Ann Arbor, Michigan, USA.

“A street paper can and has the ability to change lives and perspectives. It embodies hope. Some people lack this due to the unforeseen events that impact their lives. I am now a published author in part because I found that hope reachable and I had a tool to usher that dream. The name of my book is “The Fold: A Collection of Poetry.” Things may not manifest immediately; they are not always impossibilities. The

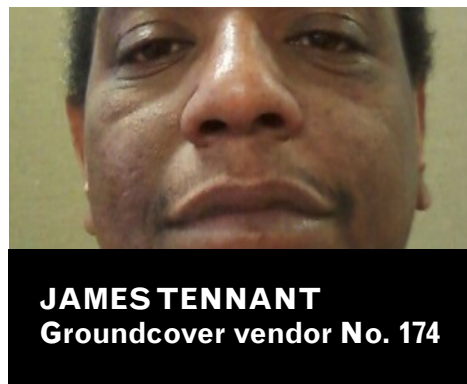
opportunity to try and assert oneself defeats fear of failure. Thanks to street paper *Groundcover News* I have changed my direction and continue to be the master of my destiny!”



LA SHAWN COURTWRIGHT
Groundcover vendor No. 56

James Tennant sells *Groundcover News* in Ann Arbor, Michigan, USA.

“A street paper is support. Support for people. It is constructive work and makes people self-sufficient, like for people coming out of the prison system because they can’t get hired. It’s a great support to the community. We come together and help each other.”



JAMES TENNANT
Groundcover vendor No. 174

Jesper Bisgaard, 29, sells *Hus Forbi* in Copenhagen, Denmark.

“Hus Forbi has been an ultimatum for me. I wouldn’t be alive today without it. That’s the truth. [The street paper] prevents me from falling into deep holes and not caring about my body and health. [Those who sell it] are one and all lovely people who haven’t had an easy

journey. Instead of being alone, we are a bunch of people who can meet all over Denmark. And if it’s not going so well, we help each other the best we can.”

Enkete Mungbaba, 68, is from Congo and used to be a philosophy professor. Now he sells *Iso Numero* in Helsinki, Finland.

“For me the magazine means sivistys [a Finnish word meaning “self-cultivation” or “gaining wisdom” on a personal level]. That goes for myself. It is very important that I read Finnish every day and learn more of the language. Since I sell the magazine, I have to understand what the headlines and stories mean. I want everyone to read it.”

Memet Kamber sells *Lice v Lice* in North Macedonia.

“For me, street papers mean a lot more than just a job to go to! It means inspiration – I enjoy rap and hip-hop music and, while I’m on the streets, it inspires the songs I write. Communicating with different people is very important – it gives me a sense of belonging. That moves me!”

Nenad Sribnovski, 30, sells *Liceulice* in Belgrade, Serbia.

“The street paper relaxes me. I like to sell it and I’m good at it, and that calms me down and makes me happy. I got used to both nice words and criticism.”

Agathe Melançon, 51, sells *L’Itinéraire* in Montréal, Québec, Canada.

“For me, L’Itinéraire is belonging. I feel that I am part of a great team. We get a helping hand and benefit from having people around us, breaking out of isolation, talking with people, having a space to communicate, especially when we write for the street paper. It allows you to have a little extra income and a flexible schedule. And street papers create awareness of the reality of people living on the street and in poverty. L’Itinéraire helps me a lot: I sometimes take grocery bags from Moisson Montréal, a food

see **STREET PAPER** next page ➡

➡ **STREET PAPER** from previous page

bank that partners with our organization. The intervention workers are good listeners. They helped me after the death of my mother recently. It’s good to have people around who don’t judge me and take me as I am.”

Mark Irvine, 70, sells *Megaphone* in Vancouver, Canada. He also takes photos for the street paper’s annual ‘Hope in Shadows’ calendar.

“Street papers — especially Megaphone — foster curiosity in what’s going on in your own backyard. The focus is on local happenings, achievements and developments in the neighbourhood. Selling Megaphone has given me a different perspective. It has also made me a more outgoing person. It’s the interaction with customers, most of whom I don’t even know by name, even the regular ones, that make selling the magazine all worthwhile. They are really helping me come out of a hard period. It has been a bright light in a dark time. It’s become about more than just making money, it’s a chance to connect with the community.”

Martin sells *Nový Prostor* in Prague, Czech Republic.

“The street paper means a lot to me. I had an accident, I was hit by a car, then I was in coma and I deal with lifelong consequences. I feel dizzy and can’t do hard work, so I’m glad that I can sell Nový Prostor. If it didn’t exist, I wouldn’t have money to live.”

José Fernandes Junior, 54, sells *Ocas* in São Paulo, Brazil.

“The street paper saved my life. That’s not an exaggeration. It was a way out for me – it helped me get out of a catastrophic situation when I found myself homeless. It has given me work, dignity and several friends.”

Claudio Bongiovani Azevedo, 71, sells *Ocas* in São Paulo, Brazil.

“Ocas” changed my life. It has been fundamental for me since 2004. It entered my life in a dark period, when I was living on the streets. I lived in that situation for 11 months. But by selling this magazine, I was able to change my life because with the money I made I was able to pay for a place to live and food to eat. I became a normal man that was living collectively again. It allowed me to study, to learn English, to become a published writer. I am going to be a member of the *Ocas* project for as long as I am alive and as long as the magazine is released.”

Roberto Francisco dos Santos, 54, sells *Ocas* in São Paulo, Brazil.

“The street paper is my ganha pão, a Brazilian expression that means ‘with this job, I can live.’

Fotis Adamopoulos, 67, sells *Shedia* in Greece.

“Shedia was rediscovery for me. I regained my self-confidence and dignity and became connected again with

society. When I sold my first magazine, I felt like the happiest person in the world. It was my first money for a very long time. The street paper — its people, its readers — is my family. They surround me with so much love.”

Marian sells *The Big Issue Australia* in Melbourne, Australia.

“Selling the street paper, I have felt myself open up and become more flexible. The dynamics at The Big Issue are very open, friendly and supportive. The people are so warm and it’s really lovely to go there. It’s set up to help people and they do just that. It’s also good getting to know the other vendors and know we’re all part of something. There’s a real sense of community which is very nourishing and helpful. It’s also a means to generate a meaningful income, which offers potential for me to make positive changes in my life, to overcome fears, to take up old interests and explore new ones. It allows me to engage and see people, and be part of the life of the city. It also allows me to understand the struggles of life and how we all need to be seen and heard. Everybody has a story behind them.”

Keith D. sells *The Contributor* in Nashville, Tennessee, USA.

“The street paper is my livelihood. It pays my rent, it pays my utilities, it pays my...everything. This is my job, this is my business: I enjoy doing it and, if it wasn’t for this, I have no idea what I’d be doing. It’s now been ten years [selling *The Contributor*]. I was gonna quit doing it eight years ago – I had a job lined up and everything. Then I got hit by a car, smashed both my shoulders, shattered, and, you know, metal everywhere in my leg meant I couldn’t do the job. In fact, it was hard to do anything for a long time. I was in the hospital for 55 days. So, I’m really glad [I have the street paper].”

Joe Taylor, 46, sells *Toledo Streets* in Toledo, Ohio, USA.

“A street paper is a Godsend. It’s a chance to get out and meet new people, a chance to make an income. It’s a lifeline for people that have no other access to things that they can really use.”

Marcus Vinicius sells *Traços* in Brasília, Brazil.

“Article 1 of the Universal Declaration of Human Rights says that: ‘All human beings are born free and equal in dignity and rights.’ However, these rights end up being denied in several places. Therefore, it is important to value the role of street papers in the reintegration of vulnerable populations so that they have access to an education, income, and social and psychological assistance. I have personally witnessed how a street paper — *Traços* — has transformed my life. Only in this way will we be able to achieve a more equal and dignified society for all.”

Courtesy of the International Network of Street Papers, compiled by Tony Inglis

A street paper to me is communication and insight of ordinary people. A street paper is enlightenment and a vision and a purpose of the future.



LARZELL WASHINGTON, #128

I have been selling street papers for a couple of years.

My family and friends were able to learn about street papers because I started selling them. Street papers are a way to help yourself. Street papers are a way to make your own money. I think if someone is having a hard time

finding work or needs extra money, they could get involved with a street paper. Street papers are something good and productive to do when you don’t want to just sit at home. Street papers are a way to meet other interesting people. I am happy to have a job in the community. Street papers are a way to be kind to yourself and others and maybe make friends. I like how *Groundcover* features a vendor every month and shares vendor stories. I like how street papers are sold in so many places like other cities and countries. Street papers, to me, bring a lot of joy and good to people in many ways.

DENISE SHEARER, #485



Cobblestone farm: memories and remembrance of its caretaker

JEFF PIERCE
Groundcover contributor

Welcome back to the year 1844 at Ann Arbor's historic Cobblestone Farm. This finely crafted treasure of stone and lumber sits intact and perfectly preserved by the City of Ann Arbor and the Cobblestone Farm Association. It waits to show you what life was like for an Ann Arbor farming family in the 19th century.

Originally built by U.S. Naval Surgeon Dr. Benajah Ticknor in 1844 and occupied by his family, the house has been a home to many residents, including a brother and sister who lived here until the 1970s. The story of Dr. Ticknor is an amazing tale of world travel on the high seas, but this article is about the property and current plans for it, as told to me by George Taylor, the Cobblestone Farm Association's President, local historian and property caretaker.

Historian George Taylor loves talking to visitors about the property and its history. His knowledge of local history is surpassed by none, and everyone who has met Taylor will say the same. Taylor is in his late 70s, has a long white beard, walks with a cane; he wore a farmer's hat and heavy-duty denim during the May and July 2021 interviews for this article.

I discovered some interesting details about the property from him. The cobblestone farmhouse didn't have modern conveniences until the 1970s, after it was turned into a museum by the City of Ann Arbor. Its occupants lived detached from Ann Arbor's water, electrical and sanitation grid the whole time.

Throughout the first half of the 20th century, and into the 1960s, modern subdivisions with electricity, running water and sewage systems were constructed all around this old, yet occupied, farmhouse.

Taylor gave some background information on the property's original residents, as we sat and talked on the farmhouse's east porch.

According to Taylor, the original family residence was a quarter-mile east of where the current house sits off Packard Road across from Hikone Road. The family settled by the creek near the corner of Packard and Platt on the southeast side of present day Ann Arbor, but they didn't like hauling water from the frozen creek in the winter.

He said the family discovered an artesian well on the current site where the cobblestone house sits. They decided to build a permanent structure near the

fresh well water, and two centuries later, we have the historic Cobblestone Farm Museum.

When winter came in this house, the family had to be prepared ... remember, electricity never came into the house while it was a residence. There is a massive wood-burning oven, centered in the kitchen. This was great for winter heat and daily cooking, according to Taylor, but it burned all day for cooking and canning in the summertime, too. So, imagine dealing with the constant heat from it without air-conditioning during the summer!

It was a constant chore to maintain fireplaces throughout the house, including the bedrooms, for basic wintertime heat. The wooden bed frames have special openings to slide metal boxes under the "mattresses." These metal boxes held fireplace coals to keep the bed warm. To get that ready every night before going to bed ... well, it had to make you want to go to bed. The City has kept the house's original artifacts, such as these bed heaters found in the bedrooms, so if you visit bring a camera.

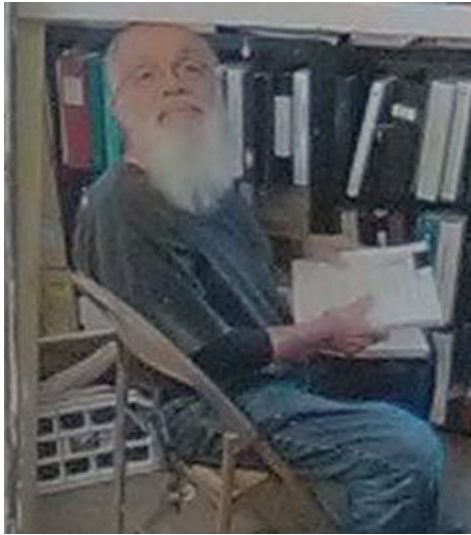
The City also maintains a small barnyard on the property with goats and some very, very loud and obnoxious "attack geese." As soon as visitors approach, the world knows it! Chickens were around in the past, but complaints about roosters attacking visitors prompted a chicken-free environment, according to Taylor. A rooster attacked me once, while I walked my neighbor's dog near the barnyard, but I didn't complain about it. Technically, we were "lurking" around his family's house, correct?

Since the farmhouse has no official residents now, city employees perform job duties that include feeding and checking the livestock in the barn area. City workers are regularly seen kicking a ball around with the goats, who are released and allowed to walk around the property – the goats, not the city workers.

Visitors are always free to roam the grounds, too, because it sits on the edge of Ann Arbor's Buhr Park. Entering the house is only allowed during special events or by appointment.

I grew up next to Buhr Park and Cobblestone Farm, so as a child, my friends and I played around and on the property. We never understood the significance of the place; we were children doing what children do best: playing in the park. I appreciate it much more now.

There's also an old log cabin on the property, which was moved log-beam



Above: Historian George Taylor. Right: A collection of artifacts found at the Cobblestone farm that are now at the AADL. Photo donated by the Ann Arbor News.



by log-beam from Willis, Michigan, back in the 1980s. I remember a sign was in front of it that once said it was built in the 1840s. Taylor didn't elaborate on why the old sign was missing. He told me he wants to put up a new sign for the old cabin, which would tell its story and that of its former residents, in juxtaposition to the story of the two-story Cobblestone Farmhouse which was built around the same time.

The rest of the property is due for some informative signs scattered around too, according to Taylor. He said there are also plans for a neighborhood-wide celebration in 2024, marking the 200th anniversary of the neighborhood, which preceded the Cobblestone farmhouse built in 1844.

The celebration will also recognize the region's original and true first residents, members of the Potawatomi tribe, who were already here when Dr. Ticknor started building his house in 1844. The Potawatomi had a large settlement in the area of Packard and Stone School Roads (just west of the farmhouse). Taylor said he still hears of artifacts turning up all the time. He discussed having an interpretive sign placed on Stone School Road, marking the location of the Potawatomi encampment.

Taylor mentioned an upcoming archaeological dig around the old barn foundation. He said some Girl Scouts and another group were going to see what they could find.

While playing in Buhr Park as a child, I remember finding many strange artifacts near the overgrown foundation of the old, long-gone barn. I now consider them archaeological finds. I just wish I had kept them. I found an old leather bag containing old wire eyeglasses.

Another piece was a completely rusted-through pocket watch with a chain attached to it (found c.1974). That watch could have belonged to Dr. Benajah Ticknor, who lost it one night wandering around the yard, or a runaway slave, who lost it passing through the property when it was used as part of the Underground Railroad, Who knows?

When I told Taylor what I found fifty years ago, he bounced up from sitting on the farmhouse porch. Of course, his jaw dropped back down when I said everything was long gone. If I kept anything, it was thrown away when I became a stupid teenager.

Other amenities found on the property are a vegetable and herb garden, as well as flower beds, immaculately maintained by Washtenaw County's Masters Gardeners. They also maintain landscaping related to their plantings.

The City and the Cobblestone Farm Association usually host seasonal open house events throughout the year. Taylor said he hopes the City lets them open the farmhouse again for special events, but he hasn't heard anything about policy changes since the COVID-19 protocols were put in place.

During special events, members of the Cobblestone Farm Association volunteer and dress appropriately to welcome visitors in the house. In winter before Christmas, they have the old wood-burning oven running and bake Christmas cookies; the oven is also the only way to keep the house warm. Before the pandemic, the house was open to the public on Thursdays, and the property held a farmers market on Tuesdays.

According to Taylor, the City has no

see FARM next page ➡

Sudoku

☆☆☆☆☆ 4puz.com

5				2				7
			3	8		5	2	
7			6		3			5
4	7	9				1	5	2
2								9
8	1	5				4	6	3
3			9		1			6
			4	7		2	5	
9				6				4

Fill in the squares so that each row, column, and 3-by-3 box contain the numbers 1 through 9.

➡ MLK from page 4

famed "I Have a Dream" speech, delivered at the Lincoln Memorial August 28, 1963. The next year King was awarded the Nobel Peace Prize.

Before President John F. Kennedy's assassination in 1963, he and his brother, then-Attorney General Robert Kennedy, worked with Dr. King to craft a Civil Rights Bill. Although many Southern Democrats were not cooperative, it later sailed through Congress led by Kennedy's successor, Lyndon B. Johnson.

The struggle continued. The Ku Klux Klan and white supremacist groups in the South tried (and still do try) to interfere with minority folks' rights and freedom to vote. In 1965, John Lewis (later a Congressman, now deceased) led the Student Nonviolent Coordinating Committee on a march from Selma to Montgomery, across the Edmund Pettus Bridge. The peaceful demonstration was met with Alabama Troopers who beat up many, including Lewis. It is known as The Bloody Sunday of March 7, 1965. Dr. King and members of the Southern Leadership Council secured protection for another march, which was successful. President Johnson pushed the 1965 Voting Rights Bill through Congress and signed it into law.

Search for Genuine Equality, Racial Justice Continues

Dr. King was born into segregation. He rejected segregation and all forms of discrimination, inequality and racial

injustice. He dreamed that his children would not grow up in a land of racism and prejudice — that all children would be judged not by the color of their skin, but by the content of their character. He said, "Now is the time to make real the promises of democracy... Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood."

Before his 1968 assassination, Dr. King realized that after all the civil rights achievements of the 1960s the nation was still segregated, still divided. In April 1967, he said, at Stanford University, "... The American negro finds himself living in a triple ghetto. The ghetto of race, a ghetto of poverty, a ghetto of misery ... [The] struggle today is much more difficult ... because we are struggling now for genuine equality. It's much easier to integrate a lunch counter than it is to guarantee a livable income and a good solid job. It is much easier to guarantee the right to vote than it is to guarantee the right to live in sanitary, decent housing conditions ... [w]e demand genuine equality ... We must honestly see that racism is still deeply rooted all over America."

Today, American democracy is on the brink. Passage of proposed voting rights bills (John Lewis Act, For the People Act) would affirm a national commitment to equality, and the proposed Build Back Better Act a commitment to economic justice. King once said he was a prisoner of hope. Let's keep hope alive! Let's pay attention, get involved, and keep pushing to realize the dream!!!

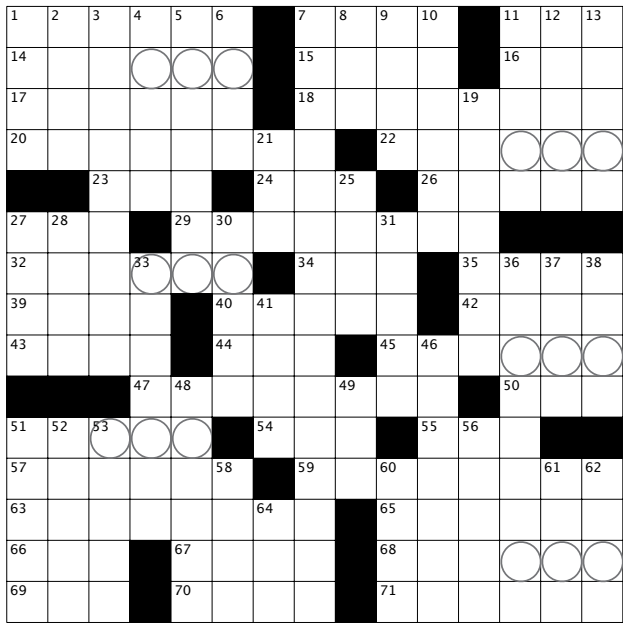
Ancient Mariner Peter A. Collins

ACROSS

- Llama cousin
- Wanes
- Soup container
- Get some canines, maybe
- Square
- Ending for hero or serpent
- Thin layer of wood
- What a junior is
- Place to run tirelessly?
- Lo partner
- Some Windows systems
- Dream Team jersey letters
- Gets bested
- Classified information?
- Kitchen dinger
- "The buck stops here" president
- Charlemagne ruled it: Abbr.
- Bandleader Puente
- Many a bachelor party attendee
- Carries out orders
- Children's author Blyton
- Crawled, perhaps
- May honoree
- Maroon
- 1998 Sean Connery film, with "The"
- Albany is its cap.
- 10% church donation
- Ann Arbor-to-Marine City dir.
- Get nosy
- Like some jobs or jokes
- Final toast of a meal
- Lab regulation?
- Like some easy-to-make cookies
- Goof up
- Gumbo ingredient
- Cruise customer's woe
- Some NFL linemen
- Country singer Keith
- Affirm as true, with "to"

DOWN

- Off-road conveyances, briefly



Peter A. Collins

- Soup vegetable
- One of two in Michigan
- "This is only ___!" (radio message)
- Manchester United foe
- Sleek, slangily
- Author of the novel spelled out by this grid's circled letters
- Campy accessory
- Dud
- "Remington ___" (1982-87 TV series)
- They might be exchanged at an Italian airport?
- Bracelet location
- Deficiencies
- Jazz giant Wayne
- Lap dog breed
- Full of breezes
- Buck passers?
- Take a card
- Garden statue
- Soccer star Lionel
- Graceland home
- "Be that as it may ..."
- Wee
- Vegas calculation
- Big name in speakers
- Final layer
- Immensely popular
- "___ Spiegel" (German news magazine)
- Like many bathroom floors
- Not moving
- Pre-1917 autocrats
- Argue against
- Nevada city
- "___ Karenina"
- Luau instruments, informally
- Kind of moss
- Security trader, briefly

➡ FARM from previous page

current plans to open the indoor portion of the Cobblestone Farm museum. Please visit the City of Ann Arbor's website for more information on the Cobblestone Farm and updates on when the house will once again open to the public.

Author's note: On August 8, 2021, Cobblestone Farm's beloved Caretaker

and Historian George Taylor, 79, passed away, two weeks after our final interview for this article. He asked me to send him a copy to read, but I ran out of time to do it. As a living tribute, the article appears as the way I would have sent it to Mr. Taylor. His memorial service was held at the Cobblestone Farm Museum. His personality, knowledge of local history and his remarkable ability to tell history is missed by all.

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10:00 am In-person
and via Live Stream and
Radio Broadcast



Photo credit: The Santa Fe Kiwanis Club

Burn, Zozobra!

On Friday evening, September 3, in Santa Fe New Mexico, a crowd stood excitedly around a stage holding a fifty-foot paper man. Everyone from child to adult waited in anticipation as the 9:10 p.m. time of the lighting crept closer.

As a newcomer to the situation, I found I had absolutely no idea what I was in for but the energy of the gathering was intoxicating.

"What in the world is going on here?" I asked a young man holding his small daughter.

His response was an emphatic, "Zozobra!"

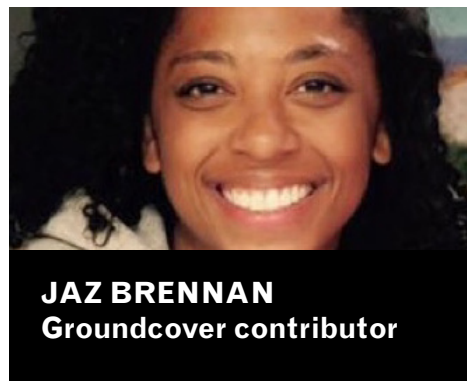
He explained that the festival was a celebration of release. It was the recognition, acceptance and liberation from anxiety, anguish and gloom.

Zozobra, in fact, is the Spanish term for 'the gloomy one,' and this past year has been one for the history books when it comes to doom and gloom. With the pandemic still roaring and New Mexico recently reestablishing their mandatory masking indoors, there was more need for release now than ever.

Zozobra began in the early 1920s in the backyard of a local artist, Will Shuster. What began as a six-foot representation of despair became an annual city-wide cultural extravaganza.

While the artist has since transitioned, the continuation of the event has been left in the hands of the Kiwanis Club. The building and celebration of Zozobra has become their major fundraising event and offers year-round benefits to children via grants and entertaining educational activities.

However, the event is not just for kids. Weeks before the festival, community members are invited to add to the effigy by putting their words and

JAZ BRENNAN
Groundcover contributor

woes down on paper. These messages are then added to the making of the marionette and as a final act of transcendence lit on fire, allowing the smoke to carry their distress away with the wind.

As the story goes, the monster that is Zozobra is invited to Fort Marcy Park, near the Santa Fe Plaza, every Friday before Labor Day. He believes he is there to be celebrated and finally accepted by the townspeople, despite his demon need for desolation. Zozobra arrives in black-tie attire and awaits his praise patiently on stage. The presence of this beast captures the minds of young children who at his behest become ghoulish beings called "gloomies." They dance around the feet of the monster, their skirts flowing around their own legs in time. To help their children from the allure of misery, the townspeople bring in their torches.

"Burn him! Burn him down!" the crowd shouts.

Finally with sparks and sputters the large marionette comes to life. His wide eyes and ample arms flail with irritation as he realizes their intention. Zozobra moans as the flames grow nearer. As the fire is taken to his legs, the ghostly figure made of wood, wire, and the woes of the people begins to growl and scream.

"Burn him!" continued the people.

Smoke rises as the body of the demon is fully engulfed in flame, the heat of his blaze licking at the gathering offering warmth in the cold of his gaze. His parade had turned into his pyre.

"Quemar!o!"

Never before had I seen so many eyes focused on the burning of a being. Concepts of group-think enter my mind and I have to separate myself from psychology for a moment to enjoy the ultimate pleasure I was experiencing all around me. From the smallest to the tallest, folks were together, holding each other in spirit as they worked together to banish the darkness of our days. As Zozobra melted away, so did a certain sense of stress and tension in the air. Laughter returned to the city streets and a vibrancy rang in the voices of all.

"It's a beautiful way to celebrate the

reality that we all go through hard times," said Angela Keiter of Los Alamos who wasn't able to make this year's event, but commented on it later. "It reminds us that we are one by enjoying the release of our sorrow together. And this year, there's been more than enough."

The event had this journalist thinking, I wonder what it would be like for Ann Arbor to gather in such a way. To collect for one common goal of recognizing the hardships that we all face together as people of this world. To burn in unity the representation of all that is wrong in celebration of everything that is right. Perhaps the Kiwanis club here will take up the idea, or maybe a young artist will come forth and awaken to the beauty that is Zozobra.



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Project Connect back in force following pandemic pause

ZERAN ZHANG
Groundcover contributor

After much anticipation, Project Connect resumed on Saturday, November 13, 2021, at Liberty Plaza. Project Connect is an annual 6-hour-long event modeled on Tent City in Toledo, Ohio. It provides those experiencing homelessness or low-incomes with free medical and dental services, food, clothes, hygiene products and information on other local services through the set-up of several tent stations.

Michigan Movement, the only student organization at the University of Michigan that provides aid to those experiencing poverty and homelessness in Ann Arbor by directly working with the community, has been hosting the Project Connect event since 2019. The event aims to connect students and local businesses with the homeless community of Ann Arbor to foster genuine and mutually beneficial relationships.

After members of the homeless community fill out forms asking for demographics and basic medical information, they may visit any of the stations, including the Michigan Movement kit

station, the hot food station, the National Alliance on Mental Illness of Washtenaw County station and two health service tents – one by the Corner Health Center and the other by HUDA, a free community health clinic based in Metro Detroit.

The MIM kit station distributed care packages filled with essential supplies such as hygiene products, masks, hand warmers, safer sex supplies, and water bottles provided by U-M Recreational Sports, along with clothing and bus tokens. In addition, menstrual care packages containing pads, tampons, and information about menstrual health were handed out.

The hot food station served fresh coffee, bagels, and soup that were donated and prepared by various local restaurants, including Barry Bagels and Ayse's Turkish Cafe.

The Corner Health Center, located in Ypsilanti, offers a full range of health care, mental health and supportive services for young people as they transition to adulthood. At Project Connect they were giving out free COVID-19 vaccines and boosters to community members. Alex Contreras, Registered Nurse at the Corner Health Center,

greeted me with a warm smile when I asked about the services provided at the station.

"We have already given out 10 vaccines in less than 2 hours ... that's great. And for those who don't want the vaccines, we have blankets, gloves, and protein bars to take, and so they can get something they want whether they choose to get the vaccine or not."

HUDA, was offering preventative medical and dental screenings and check-ups at the event. In addition to providing vital signs, oxygen saturation levels, blood pressure, and finger stick blood sugar tests, HUDA was passing on information about the clinic and how to get to their clinic in Detroit. Their outreach chair at the event explained why it is so important to let people know about the clinic.

"Everything in the clinic is volunteer [-based] and free to the public with no fees and copays. You can come to the clinic and fill prescriptions onsite. But a lot of people cannot find us, because there is barely any public transportation there [in Metro Detroit]. The clinic used to give out vouchers for buses but there are difficulties in doing that now," he said.

Overall, Project Connect collected 35 guest intake forms. MIM Co-presidents Shreya Chakravarthy and Zoe Srackan-gast expressed their gratitude for all the community partners and helpers at the event. Several community members also expressed appreciation and offered valuable information on what to improve for next year. For example, the bus tokens were highly sought after, but ran out early on, so increasing those next year and having more men's boots would be a plus. In addition, community members shared their hopes and aspirations for the year.

Community member Leon Odom, Groundcover vendor No. 500, proudly told me his story of selling newspapers since 2019. He said, "it gives me something to do." He and his cousin, Lynn, kindly helped volunteers clean up after the event ended.

Community attendee Jeff Sharp, who is now employed as Housekeeper at St. Andrews Church, said that for eight or nine years he used to volunteer at the St. Andrews breakfast program. "It helped me out tremendously when I was down, and now I plan on moving to Brooklyn, MI to build my very own house."

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Key lime pie

JUSTEN WHITE

Groundcover vendor No. 543

Ingredients:

1 sleeve graham crackers
6 Tablespoons unsalted butter, melted
3 Tablespoons sugar
4 egg yolks
1 14 oz can sweetened condensed milk
½ cup key lime juice (bottled or fresh)

Directions:

Preheat the oven to 350 degrees Fahrenheit. Blend crackers in a food processor, or pulverize crackers in a closed plastic bag. In a bowl mix crackers, melted butter and sugar. Press mixture into pie dish. Bake the crust for 8-10 minutes.

While the crust is baking, mix the pie filling. Beat egg yolks on low speed. Add condensed milk and lime juice. Pour into the crust and bake for 13-15 minutes. Let cool and place in the fridge for 1-2 hours until cold. Serve and enjoy!



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5	8	1	4	2	9	6	3	7
6	9	3	8	7	5	2	4	1
7	4	2	6	1	3	9	8	5
4	7	9	3	8	6	1	5	2
2	3	6	1	5	4	8	7	9
8	1	5	2	9	7	4	6	3
3	5	8	9	4	1	7	2	6
1	6	4	7	3	2	5	9	8
9	2	7	5	6	8	3	1	4

1	2	3	4	5	6		7	8	9	10		11	12	13							
14	T	E	E	T	H	E	15	R	O	O	T		16	I	N	E					
17	V	E	N	E	E	R		18	N	A	M	E	S	A	K	E					
20	S	K	I	S	L	O	P	E		22	B	E	H	O	L	D					
		23	N	T	S		24	U	S		25	A									
											26	L	O	S	E	S					
27	A	D	S		29	G	G	T	I	M	E	R									
32	T	R	U	M	A	N		34	H	R	E		35	T	I	T	O				
39	M	A	L	E			40	O	B	E	Y	S		42	E	N	I	D			
43	S	W	A	M			44	M	O	M		45	S	T	R	A	N	D			
							47	P	R	E	S	I	D	I	O		50	N	Y	S	
51	T	I	T	H	E			54	E	N	E			55	P	R	Y				
57	I	N	S	I	D	E		58					59	G	R	A	C	E	C	U	P
63	L	E	A	S	H	L	A		64	W				65	N	O	B	A	K	E	
66	E	R	R				67	O	K	R	A			68	N	A	U	S	E	A	
69	D	T	S				70	T	O	B	Y			71	A	T	T	E	S	T	

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+ Christ Jesus (John 8:42)

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